

K Bible App
THE
Necessary KNOWLEDGE

OF THE
LORD'S SUPPER,

K
As it is delivered

IN
HOLY SCRIPTURE;

With Suitable

Meditations and Prayers;

And

Directions to live well

After receiuing.

L E E D S

Printed by John Hirst, for John Swale Book-
seller in Leeds and Sold by Abra. Barber Book-
seller in Wakefield. 1728.



The P R E F A C E.

TH E Author not having met with any Treatise on the Sacrament, which insists only upon the Scripture Account of it; thought this small Tract which pursues this Method might be of Use to the World: Or if the Argument has been thus treated by any, yet as every Writer has something peculiar in his Manner, and every Reader something peculiar in his Taste; this may still be of Service, and please & edifie some that read it.

The Meditations and Prayers are added for the use of those, who have not fuller forms of Devotion; and if they meet with a good heart, and open to Impression, they may possibly warm, and lift it up to Heaven.

The Instruction and Benefit of his Fellow Christians, and procuring reverent and devout approaches to the holy Table was the Authors sole design: And may the good God make it Succesfull.

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 O F T H E
L O R D's Supper.

The I N T R O D U C T I O N.

***** H E R E is nothing necessary to be
 done by Man, but what either Reason
 discovers, or Revelation declares to be
 his Duty. Some Dutys are bound
 upon him by both, *that is*; both the
 Mind by its own light discerns, and
 Revelation declares and enforces 'em upon him.
 Thus the worship of God, the Creator of us, and
 of all things; A just and kind treatment of our
 Neighbour, as bearing the same Nature with our
 Selves; A moderate and regular Enjoyment of the
 World's Goods, which neither disturbs the Powers
 of Body or Mind; These and the like are both
 discoverable by the light of Nature, and deliver'd
 in the Word of God. For since the discovery of
 these Dutys by Reason, requires such Attention, as
 a great part of Mankind, through want of Leisure,
 or want of Education, are incapable of; It has
 therefore pleas'd God to deliver them in such plain
 and

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and clear precepts, that in the Expression of the Prophet, *he may run that reads 'em.*

But then besides these, there are other Dutys of Christ's Appointment, which are obligatory onely by h's Authority, and to be learnt onely from his Revelation: And of this Nature is the Duty of *eating Bread, and drinking Wine in remembrance of him.*

For tho' Reflection upon the Death of Christ for us, might discover the reasonableness of remembering with all Joy and Thankfullness his great Love in it: Yet we could never have known from Reason, that these Elements were necessary, or even so much as proper to be used by us in such remembrance. The Appointment of Christ that Bread & Wine should be received by us, is what alone makes the receiving of them a Duty to us; And as the Scripture alone contains that Appointment, it is to that we must go for Instruction in it. Indeed he that declares any thing in this Duty, which the Scripture by expresse Words, or by fair Interpretation, and clear deduction, has not declar'd in it; becomes a false Teacher, and incurs the Curse of *adding unto the Things, which are written in that Book.*

As we must derive all our knowlege of this Sacrament from the Scripture; So must we diligently search the Scripture, to see what is there deliver'd about it, if we desire to come worthily to it. For if we know not that there is a *Command* to come, (and it is the Scripture alone, which delivers the Command) we come without the Motive, which the Gospel gives us; If we know not the *End* of the Institution, it must be an Accident, if we answer the

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the End of it; If we know not the *Benefits*, as we cannot believe in 'em, we cannot receive 'em; If we know not the necessary *Preparation*, we may come without the proper qualifications for it: And under this Ignorance, which discerns not the Lord's Body, we cannot eat and drink what Christ really offers us in that Sacrament.

It is necessary then to know what the Scriptures have deliver'd about this Sacrament; And as common Readers do not usually dwell so long upon the plainest Precepts, and fullest Declarations, as to discern the true force and meaning of them; I shall for their benefit set the whole *Scripture-Account* in distinct Order, and in a clear light before them: And every part of it, I think, may be made so intelligible, as to leave every one fully instructed, what is required of him, and what is to be expected by him in this Ordinance.



C H A P. I.

The Obligation upon every Christian to be a partaker of this Sacrament.

THE first thing, which he who intends to be a Communicant should know, is the Obligation that lies upon him to come to this Sacrament: for unless there is an Obligation to come, every one is at his own Liberty to come or keep away, and without contracting any guilt by it.

Now the Obligation to the Duty is expressed in these

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these clear Words; *As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, Eat, this is my body. And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the New Testament which is shed for many for the remission of Sins. Matt. 26. 26, 27, 28.* Nothing can be plainer than that our Saviour commanded the disciples that were then with him, to eat bread and drink Wine, and told 'em that they were his body and blood to them. And if any of them should have refused to eat and drink as he commanded 'em; what he said to Peter upon another refusal, *Thou hast no part with me,* appears much more applicable to a refusal here.

But the Obligation upon those, to whom the Command was immediately given, will not be disputed; All the doubt is (if there is any doubt at all) whether the Command was not binding to them only; And this Scruple will be remov'd when we've seen the Evidence, which the Scripture gives in it.

The Text declares plainly, that the Wine drunk in this Ordinance, *is the blood which is shed for many:* And when the blood which was shed for many is given here, the many it was shed for, were surely designed to receive it. For would Christ die to save all his faithfull Servants, and at the same time exclude any of those Servants from an Ordinance wherein he gives the Salvation? Would he open a fountain of life, and exclude any of those whom he design'd to live from drinking of it? These are Inconsistencys, and not to be charged upon him.

But we rest not upon this Inference only; for
St.

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St. Paul delivers this Duty to the Body of the Corinthians, and declares that he had Authority from Christ to do it. Thus when he was writing to the Church of God at Corinth, all the Saints there, and all that in every place call upon the Name of Jesus Christ our Lord 1. C. 2. V. he says expressly; *I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same Night, in which he was betrayed, took bread; And when he had given thanks, he brake it, and said, Take, Eat, this my body, which is broken for you; this do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the new Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this Cup, ye do shew the Lords death till he come.* 1 Cor. 11. 23. 24. 25. 26.

Whether St. Paul received this Account of the Institution, as he did his Apostleship, not by Man, or from Man, but immediately from the Lord Jesus: Or whether he received it only of those, who heard it from Christ (as some understand it, and must account for the propriety of the Expression in it) the Evidence of a general Obligation is the very same. For doubtless St. Paul was an Apostle, and preached the truths of the Gospel under the guidance of the divine Spirit. But when he says himself, that he had delivered this Duty to the Corinthians, he must have preached what he had no Authority to preach, and required what God required not of 'em, if the command of Christ had not still been in Force, and they obliged to obey it.

The enforcing this duty upon the whole Church of Corinth, as he plainly does in this Chapter (and
equally

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equally we doubt not upon all other Churches, and in all other Countrys, where he preach'd the Gospel) makes it incontestably certain, that the partaking of these Elements was a Duty incumbent on the whole body of Believers. For though the Epistles to other Churches make no mention of the Ordinance, this might very probably be because they celebrated it duly, and had nothing to reform in it. It was the Irreverence of the Corinthians, which occasioned the mention of it here, and which that Providence, who brings good out of Evil, has made the means of greater Light and Evidence to all succeeding Ages.

If it be yet suggested, that believers of the first Age only received the Command, and therefore Christians of succeeding Ages may not be obliged by it, we have the plain declaration of Scripture to refute it; For by the Account which St. Paul says he received of the Lord, eating bread & drinking Wine are appointed *to shew forth the Lord's death till he come; that is,* The Ordinance is to continue till Christ's coming again at the end of the World. For his Church being to continue so long, *and the gates of Hell not to prevail against it;* he would have this Commemoration of himself to be of the same Continuance, and to end only when his Church on Earth shall be no more.

Thus is it evident from the holy Scriptures, that not only the Apostles, but the whole body of Christians, both in the first, and in all succeeding Ages, have an express command of Christ to eat bread and drink Wine in remembrance of him. And this Command lays an indispensable Obligation upon all that know it to partake of these Elements. Even
Prayer

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Prayer to God is not more expressly commanded, and more certainly required of 'em.



C H A P. II.

The End of the Institution, the remembrance of Christ, and renewal of the Christian Covenant.

WHEN the Communicant knows the command of Christ, and comes in Obedience to it, he must next acquaint himself with the *End* of the Institution, which is expressed to us in these Words; *this do in remembrance of me, And this Cup is the new Testament in my blood.*

The preceeding Words shew, that it is the body broken, and blood shed, or the Sufferings and death of Christ, which are here chiefly to be remembered; So that the Remembrance must lay the Indignitys and Crueltys, which he suffered before us; The Insults upon his good Name, when the Characters of Traytor, and Glutton, and Wine-bibber were fix'd upon him; The Scorn of the People, when the rabble-rout insult him; The pungent Pain of a Crown of Thorns; The greater Pain of Nails bor'd through his hands and feet; The weight upon his Soul, when a Sweat of blood was pressed from the body by it; the dejection of it, when in an Union with the Deity he cries out, *My God, My God, why hast thou forsaken me.*

These Sufferings are to be remembered in this Ordinance; and I give a Sketch of 'em only, because they

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they are fully delineated by the Evangelists; to whose description in the 26 and 27th Chapters of St. Matthew, and paralel places in St. Mark, and St. Luke I send the Reader, to help the remembrance, which is required of him in this Sacrament.

The Expreffions of *his Blood of the New Testament* and *the Cup the New Testament* or Covenant, in *his Blood*, declare this to be a federal Rite, or an Ordinance in which our Covenant with God in Christ is renewed. This Covenant, called by the Prophet the *new Covenant*, is thus expressed by him; *I will be their God, and they shall be my People, and I will forgive their Iniquity, and I will remember their Sin no more, Jer. 31.* And this is what the Apostles here call *the new Testament in his Blood*, declaring by it that the Covenant in his Blood is here renew'd; Or that God obliges himself a new to give the Favour and Protection, the Pardon and Forgiveness which he has promised; and we oblige our Selves to be his People, and pay the Subjection and Service which his Sovereignty requires of us.

In every renewal of a Covenant the Parties to it promise and stipulate a fresh, and again consent to the Conditions of it: And this consent is given here, and by some such Action as in the Covenant betwixt God and the Israelites; where the blood sprinkled upon the Altar expressed the Ratification of it on God's part, and the blood sprinkled upon the People the consent to it on theirs, *Exod. 24.* For here Christ gives us the blood of the Covenant, and by this confirms his part, and assures us of his Blessings; and we take bread and Wine, or his body and blood, and declare by it on our part,
that

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that he is our God, and we are his People. By coming to his Table, and feeding on his Meat there, we acknowledge our selves to be of his Family and Household, and Subject to him as Servants to their Masters, who feed and nourish them.

And when the new Covenant is thus exhibited and declared in this Sacrament, it must be an *End* of the Institution, and the design of Christ in it, that we should renew the Covenant, as often as we come to it, *i. e.* That we should engage our Selves afresh to pay the Obedience, which has been vow'd by us, and believe that on God's part, the Grace and Pardon which he has promised, will be here convey'd to us.



C H A P. III.

The Blessings of this Sacrament, all the Benefits of Christ's death.

WHEN we know that we must come to the Sacrament to remember the Death of Christ, and renew the Covenant that was made by it; The next thing to be enquir'd into is, what are the benefits annex'd to the Ordinance, and the Advantage to be expected by coming to it; for such is the Goodness of the Master we serve, that he commands us nothing, which is not beneficial to us, and contributes to our Happiness. Now this is expressed in these Words; *This is my Body, and this is my Blood of the New Testament; which is shed for*

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for many for the remission of Sins. And in the Expression of St. Luke, and St. Paul, *This Cup is the New Testament in my Blood, which is shed for you.*

Now any Reader that reflects upon the Time, when these Words were spoken, that our Saviour was then alive, his body not yet broken, and his blood not yet shed, must plainly see that Christ did not literally give his body and blood to his Disciples; for that would imply this impossibility, that his body was whole, and broken at the same Time.

And he that believes what he reads in Scripture, that in the same body, in which Christ suffered and rose again, he visibly ascended into Heaven, and is to abide there *untill the times of the Restitution of all Things*; must see it as impossible that he should now give his body and blood in the Sacrament: because this would imply his body to be both in Heaven and Earth, and in a Thousand Places of the Earth at the same time; which every one knows the Nature of a body will not admit of.

This plainly shews, that these Expressions do not signify what the Letter of 'em declares; but like a great many others in Scripture, are what we call figurative Speeches, and made use of only by way of Representation and Resemblance.

Thus Christ calls his Church a Sheepfold and himself the Door of it; which every one knows was not literally true: but as the Door is the Entrance into the Sheepfold and he that climbs up some other way enters it by Violence; Christ would shew by this familiar Instance, that whoever would be Shepherds of his Flock, or Ministers of his Church must

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must enter in by him as the Door, and have his Commission to rule and feed it, *John* 10. 1. 9.

This very Word *Body* is figuratively used by St. Paul, who says that the Church is the body of Christ, *Eph.* 1. 22. 23. Now the Church being the whole Multitude of believers, can not possibly be the body of Christ in the literal Sense of the Word: But as the body of Man is made up of many Members, united to, and depending upon one another; So the Church of Christ, consisting of many believers, united together by Love, and assisting one another by the Expressions of it, is for this resemblance described to us by a body; And our Acquaintance with that leads us more easily into the knowledge of the other.

In like manner here, the bread and Wine in the Sacrament are no more the very body & blood of Christ, than the Church is his Body: But these Elements represent his body and blood to us, and after Blessing and Prayer convey the same benefits, and Union with Christ, as if he really gave us his flesh to eat, and we were actually nourish'd by it.

John Baptist was called *Elias* (*Mat.* 11. 14.) because he had the *Spirit and Power of Elias*, *Luke* 1. 17. And thus the bread and Wine may be called the Body and Blood of Christ, because they give the Virtue and Power of 'em. When the Letter says, *This Cup is the new Testament in my Blood*; though no one can believe from it, that the Cup is really a Covenant; yet every one that considers the Expression, must believe that it represents the Covenant, and is a pledge to us of the benefits of it,

When Christ says, that he is *the bread of Life*,
John

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John 6. 35. the plain meaning is, that he gives the same strength and nourishment in the Spiritual life (which he is there speaking of) as bread does in the Natural; And there would be no Propriety in the Words nor Resemblance in the Expression, if an enlivening strength was not promised by it. So when Christ says, that the bread in the Sacrament is his Body broken for us, there is no Propriety nor Resemblance in the Words, if the benefits of his Body broken, and the life & strength which his Death procured for us, are not expressed by it.

These resembling or representing Expressions of Scripture make it evident, that the benefits of Christ's Body broken, and Blood shed for us are promised to us in these Words: And we must now enquire what those benefits are, that we may know fully what is to be expected by us. And this knowledge, like all the rest that relates to this Sacrament, must be deriv'd from the same Scriptures, the great Charter of our Privileges, and of our Salvation.

Now the Word of God in this point declares, that Christ gave himself a ransom for all. *1 Tim. 2. 6.* that, in him we have redemption thro' his Blood, the forgiveness of our Sins; and Peace being made thro' the Blood of his Cross, we are reconciled to God by him. *Col. 1. 14. 20.* and in the Text under Consideration, that his Blood was shed for many for the remission of Sins. These and many like Passages make it certain, that the Pardon of Sins, and Reconciliation with God were purchased by the Death of Christ, and are some of the benefits which are promised in this Sacrament.

The Scripture farther says, that for this purpose
the

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the Son of God was manifested to destroy the Works of the Devil 1 John 3. 8. and to put away Sin by the Sacrifice of himself. Heb. 9. 25, and when he had reconciled the Enemies to God in the Body of his Flesh through Death, to present them holy, and unblameable, and unreprou-alle in his Sight. Col. 1. 21. 22. So that the destroying the Works of Sin, and the power of the Devil; and presenting us new Creatures before God and the Father (which Sanctification is wrought in us by the Holy Spirit, whom Christ promised to send at his Departure) is another benefit of Christ's Death, and declared in Scripture to flow from it.

We are further told in those Sacred Writings, that the gift of God is Eternal life through Jesus Christ our Lord, Rom. 6. 23. Neither is there Salvation in any other, for there is no other Name under Heaven given amongst Men, whereby we must be saved, Acts 4. 12. And Christ himself, when he was upon Earth says, As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him, should not perish, but have everlasting life, John 3. 15. It is plain from these Notices that Eternal life is given to us through Christ; and that this life is the fruit and purchase of his death, which his being lifted up expresses to us.

These Scriptures laid together declare these great Benefits of Christ's death to us; The pardon of our Offences; The Assistance of the Spirit in subduing Sin, and Sanctifying our Nature; And the precious gift of Eternal life, and the Inheritance of Heaven. And the Scripture declaring the bread and wine to be the body and blood of Christ, declares all these benefits to be convey'd by 'em, and every worthy

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Worthy Communicant to be a partaker of 'em.

To deny the benefits of Christ's death to be expressed in those full Words. *This is my body which is broken, and this is my blood which is shed for you*, is to allow no force at all to the Expression, nor any resemblance betwixt the Letter and the Sense of 'em: And to adhere to the Letter, and carry the Sense of 'em beyond this, so as to make 'em intend the very material Flesh and blood of Christ, is to contradict our Reason, and assert Absurditys.

As St. Paul has in this point a different Expression from what I have yet produced; I would consider that too, that we may see all which the Scripture says about it. *The Cup of blessing, which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?* 1 Cor. 10. 16. By this Question the Apostle strongly affirms, that the Cup blessed, and bread broken in the Sacrament, are the Communion of the body and blood of Christ to us. And what is this Communion, but, as he speaks in another place, *the being Members of his body, of his Flesh, and of his bones*, or in the language of our Church, the being one with Christ, and Christ with us?

This Union, the same Apostle says, is a great Mystery; but this deduction from it is both intelligible and certain, that *as no Man ever yet hated his own Flesh, but nourisheth and cherisheth it*; so doth the Lord his Church, or the Members of his body and parts of himself; enlivening 'em by his Spirit, and strengthening them with might in the inner Man; effectually working in them to their Sanctification here, and advancing 'em hereafter to the glory of his Kingdom.

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I might observe, that the renewal of our Covenant in this Sacrament assures us of the benefits of Christ's Death, and that Pardon, Grace, and Glory are given in it; But this is already so clear that I insist no longer on it.



C H A P. IV.

Examination the Preparation for the Sacrament.

WHEN we know the benefits of the Sacrament, we should next know how we must be qualified to receive them: For like wholesome food which gives Strength and Nourishment to a digestive Stomach, but, when it is vitiated, becomes a load and disease to it; This spiritual Food in the Lord's Supper, gives Life, and Strength, and Nourishment to all those, who are duly prepar'd to receive it, but is *the Savour of Death unto Death* to those who receive it unworthily. And the Direction of Scripture in this point, is delivered in these Words; *Let a Man examine himself, and so let him eat of that bread, and drink of that Cup. For if we would judge our Selves, we should not be judged.* 1 Cor. 11. 28. 31.

An Enquiry must be made into the State of our Soul, and manner of our Life, that when we come to renew our Covenant, we may see whether we have performed the Conditions, and are for the future disposed to the Observance of them. But because this Enquiry branches out into several particulars, and a common Reader may not know the
Extent

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Extent of it, the Church of England in the Conclusion of her Catechism has described this Duty, and declared the particulars included in it.

When the Catechist asks; *What is required of them who come to the Lord's Supper?* The Answer is; *To examine themselves whether they repent them truly of their former Sins, Stedfastly purposing to lead a new Life; Have a lively faith in God's Mercy through Christ; With a thankful remembrance of his Death; and be in Charity with all Men.* The particulars of Enquiry expressed here, are our Repentance, and purposes of better Life; Our faith in Christ, our Love for all Men; And our thankfulness for Christ's Death. And when you have considered the fitness of each of these Enquiries, you will see 'em all rational Inferences from the precept of the Apostle, and included in the Examination required by it.

S E C T. I.

The Examination of our Repentance.

REPENT and be converted that your Sins may be blotted out is a Command of Scripture, which declares the Necessity of Repentance in order to Pardon; And if Repentance is necessary to our Acceptance, and to make us Objects of divine Mercy, it must be a necessary Qualification for this Ordinance; Where we gain a nearer Union with God, than at other times, and have greater plenty of blessings shower'd down upon us. Indeed the being called to examine our Selves, as preparatory to the Sacrament; where the Sufferings for Sin are to

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be remembered by us, directs the Enquiry to be made after our Sins, and the Practice of them to be remov'd by it: For every one must see that to bring our Sins alive to the remembrance of Christ's Death for them, is nothing less than insulting him, and crucifying him a fresh.

This Examination then must lay before us all the Sins we can remember, whether of Omission or Commission; by Thought Word, or Deed; together with their Aggravations, as their being committed against light and knowledge, against former Vows and Resolutions, and even the Assistance of God's holy Spirit. And to gain the deeper Sense of their Odiousness and Danger, we should attentively consider the Nature of Sin, and the desert of it; That as it is a contradiction to Truth, and Opposition to the Will of God, it necessarily separates between us and our God: As it is an Impeachment of God's Wisdom, as if what he appointed was not fittest to be done; An Arraignment of his Goodness, as if he withheld the Happiness of our Natures from us; A denial of his Veracity and Power, as if he could not, or would not avenge Sin, as he has threatned; It must deserve a severe Punishment at his Hands, and all that Anguish and Torture, which Revelation expresses by *unquenchable Fire*. And the Sight of this should cause a bitter Sense of our Folly, and deep Sorrow and Contrition for it; should bring us to *judge our Selves* as the Apostle requires; to punish our former Wantonness by voluntary Severities, and shew our hatred of our Sins by resolving to forsake them.

This Resolution to forsake Sin, being absolutely
necessary

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necessary to Repentance, is the great End of the Examination, and the principal Thing to be effected by it. For it is to little purpose to examine, and inquire into our Sins, without being moved by the Inquiry to forsake them. Omniscience needs not the Information of formal Confessions; The Scrutiny is required only for our Sakes, and the discovery of it is only for our Reformation; That being humbled by the sight of our Unworthyness, and apprized of the Danger incurred by it, we may be excited to strive against Sin, and to subdue it.

This is what the Examination of our Repentance should effect in us; And when this is effected, the great Work of Preparation is in a great Measure over: For this purify'd Heart, void of the Love of Sin, and truly desirous to serve God, goes a great Way towards making us worthy Communicants, and soon attains the other Graces and Virtues that are required of us.

S E C T. II.

The Examination of our Faith.

TH E next Requisite is Faith in Christ, which must be necessary for this Ordinance, as it is necessary to Salvation. *He that hath the Son, hath Life, and he that hath not the Son of God, hath not Life, 1 John 5. 12.* Faith in Christ, as the Saviour of Mankind, is the fundamental Doctrine of our Religion, upon which our Profession is grounded, and our hopes of Heaven derived from it: And therefore this Faith must needs be brought to this Ordinance

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Ordinance; where we make the solemnest Professions of Service, and bring all the Hopes that are entertained by us.

As the Application of Christ's Death, and all the benefits of it are promised in this Sacrament; We must exercise our Faith in these, and believe that we shall receive them, if we would have 'em; For this the Scripture has made the Condition of receiving to us. *Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them, Mark 11. 24.* So that the Inquiry to be made by a Communicant in th's particular, is whether he believes Christ to have purchased his Salvation, and to offer the Salvation to him in this Sacrament. If he finds this Faith in his Soul, or acquires it from the Word of God, he has the proper Faith of this Ordinance, and is in this respect qualify'd for the Benefits of it.

S E C T. III.

The Examination of our Charity.

TH E next thing to be inquired, is whether he is in Love and Charity with all Men. And that the general Duty of Examination includes this particular, appears from the Love being an Essential of our Religion, and the Want of it putting a stop to the Pardon of our Sins, and spoiling us of our great Reward: *The second is like unto it, Thou shalt love thy Neighbour as thy Self; On these two Commandments hang all the Law and the Prophets. Matt. 22. 39. 40. If ye forgive not Men their Trespases, neither*

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neither will your Heavenly Father forgive your Trefpasses. Matt. 6. 15.

Uncharitableness is odious to God at all Times, and renders all our religious Services abominable; but it is such a particular Contradiction to this Ordinance (which is an Institution of Love, commemorative of the greatest Love that ever was, and expressive of our Love to one another) that Darkness and Light, Christ and Belial, may as soon agree together. The Apostle says, *that we being many are one Body, by being partakers of that one Bread, 1 Cor. 10. 17. And there should be no Schism in the Body, but the Members should have the same Care one for another; That whether one Member suffer, all the Members suffer with it, Or one Member be honour'd, all the Members rejoyce with it. 14. 25. 26.*

He that would be a worthy Communicant, must be kind to all Men, tender hearted, forgiving all Men, even as God for Christ's Sake hath forgiven him. Love must draw a vail over all Injurys; And the injured Person, according to the Command of his Saviour, must *bless them that Curse him, do good to them that hate him, and pray for them that despitefully use, and persecute him.*

But in Case of Injurys & Quarrels many Doubts may arise, what Christian Love obliges us to do in 'em: As when an Injury is frankly to be remitted, and allows not an Appeal to the Law to redress it; Or under an allowable Appeal, when the heat of Prosecution, and the Provocations of it, encroach upon the Charity, which should be brought to the Sacrament: Whether in a Quarrel the Aggressor should not only be forgiven, but be applied to for

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a Reconciliation. In these and the like Doubts, the Resolution of 'em depends so much upon the particular Circumstances, that it cannot be judiciously given without the knowledge of 'em.

And as the Circumstances of every Case are somewhat different, in the degree of the Person, or the degree of the Provocation, or the Motive to it & the like; A living guide must be the best Director, and may satisfy the Doubt, when the writings of the ablest Casuists cannot: So that if any one have Doubts of this kind, and cannot quiet his Conscience by his own Judgment; I would advise him to apply to some discreet and learned Minister of God's Word, as the most effectual Method of resolving his Doubts, and bringing him without Scruple to the Holy Table.

S E C T. IV.

The Examination of our Gratitude.

THE fourth Inquiry is, whether we are thankful for Christ's Death, commemorated in this Sacrament. The Text it self says, that Christ *gave thanks*, when he instituted this Sacrament; And his Practice may be a precedent for us in our Attendance on it. When we receive the benefits of his Death in this Ordinance (as we have often had Occasion to mention) the receipt of these undeniably obliges us to praise & magnify his Goodness in it: For Blessings receiv'd are the very Foundation of Thankfulness, and bring with 'em the Obligation

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ligation to it. And when there is no other Return in our Power (as there is no other to be made to our Heavenly Benefactor) we are undeserving of the Blessings, if we withhold that from him.

Indeed all the Precepts of Scripture, which call upon us to praise God for the Expressions of his Mercy to us, are in their Ground and Reason so many calls to the Communicant, to bless the Lord his Redeemer for the greatest Blessings here given him. Thanksgiving should fill his Mind, and be his principal Employment in this Ordinance; Especially after receiving the Elements, and his Pardon Seal'd, and Happiness confirmed to him, his Soul should be carried up to Heaven, and with Angels, and Arch-Angels, and all the blessed Company there, praise God and say, *Holy, Holy, Holy, Lord God of Hosts. Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High.*

Upon the whole. That Communicant, who upon examining himself finds, that he is penitent for all his Sins, and purposes to forsake 'em; Believes in Christ, and that the benefits of his Death are here given him; has Love for all Men; and lifts up his Soul in praise to his Redeemer; has prepared himself, as the Word of God directs, and is meet to be a partaker of these holy Mysteries.

And the several particulars laid down before; That there is a command of Christ obligatory to all Christians: That the Remembrance of him, and Renewal of our Covenant, are the End of the Institution: That the Benefits of it are the Blessings of that Covenant: And that this Examination is the Preparation for it, take in all the previous know-
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lege of this Sacrament, or all that is necessary to be known, before we come to it.

S E C T. V.

Heads of Self Examination.

AS the Examination of our Repentance should take in our whole Duty, and see where it has been transgressed in any Instance; And this Undertaking is too great for common Persons without proper Help and Assistance; I shall set down some *Heads of Examination*, which, upon reading them deliberately over, and asking themselves after every Question, *Am I Guilty or no?* may discover to 'em the State of their Souls, and lay their Sins and Transgressions before them. Some of the Questions include a great deal in 'em, and must be dwelt upon in the Thoughts for some Time, before an Answer can be given 'em. And such of 'em as discover Injurys against our Neighbour, must have this Direction to make 'em usefull; that those Injurys must be repaired, as far as they are able, and Restitution be made of what has been unjustly taken, before the Repentance will be accepted.

Do I believe God to be a *Spirit*, Eternal, of infinite Wisdom, Power and Goodness, and all possible Perfections? Do I believe the *Son of God* to be the *Redeemer* of Mankind, and that there is Salvation in no other? Do I believe the *Holy Ghost* to be the *Sanctifier* of God's People, and that there is no good Thing to be done without him.

Do I from my Heart *fear* the great Being, and love

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love the Author of all Goodness? Do I put my whole *Trust* in him, and depend upon him only for Support and Happiness?

Do I never irreverently use the *Name of God* by vain Oaths and trifling Appeals to him, nor ever break any lawfull Oaths or solemn Vows, which I make to him? Do I treat his *Ministers*, and all Things that have immediate Relation to him with Respect and Reverence?

Do I acknowledge the *holy Scriptures* to contain the whole Will of God, and do I frequently hear and read them? Do I attend to the meaning of what I Read, and observe the Dutys they prescribe to me? Do I call upon God to open my Understanding, and shew me his Will in 'em? Do I endeavour by Meditation to lay up the Word in my Heart, and express it in my Practice.

Do I acknowledge the two *Sacraments*, which Christ instituted? Have I been duly admitted into his Church by *Baptism*? Do I partake of his *Supper* with frequency, and due Preparation for it.

Do I acknowledge all the Blessings I enjoy, *Worldly* and *Spiritual*, to proceed from God, and do I lift up a *thankfull Heart* in praises for 'em? Do I *Pray* every Day, at least Morning and Evening to this great God in private? Are my Requests chiefly for *Spiritual Blessings*, And do I ask *Worldly Gifts* with the resigned Condition, if God sees 'em fit for me? Do I put up all my Prayers in the Name of Jesus, and expect 'em to be heard only through his Mediation?

Do I take all Opportunities of serving God in *Publick*, and moved to it by no *Worldly Consideration*,

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ation, seek only the Honour of God, and the benefit of my Soul by it? Do I without an unavoidable Hindrance always attend the Service of the Church on the *Lord's Day*, and employ the other parts of it in some proper Exercise? Do I, as far as I am able, both in private and publick, keep up my *Attention and fervour* in my Prayers, and constantly seek to God to assist me in it?

Am I *just* in all my Dealings, and make good my Contracts, though it is a loss to me? Do I neither by open Violence, nor secret Stealth, take any Thing that is my Neighbours, nor ever waste or hurt any Thing that is his? Do I never overreach him in Bargains, nor tell any Lies to deceive him in 'em? Do I never impose upon his Ignorance, nor exact upon his Necessity?

Do I never *quarrel* with my Neighbour, nor injure him by blows and Wounds? Do I never provoke him by scornfull Treatment, nor raise his Anger by abusive Language? Do I never *Flatter* nor *Dissemble* with him to his hurt?

Do I never bear *false Testimony* against him, neither in judicial Causes, nor any other? Do I never invent, nor publish false Storys to defame him? Am I not pleased to hear of his follies and misconduct, and forward to divulge them? Do I *deride* none for their Infirmitys, nor *scoff* at their Virtues?

Am I ready to *forgive* Injurys, and do I bear no ill Will to those that offer 'em? Do I love them as Christian Brethren, desire their Happiness, and pray for it?

Do I relieve my *poor Neighbour* according to my Abilitys? Have I compassion for the Afflicted, and help and comfort them, as I am able? Do

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Do I *ensnare* none into Sin by my Example, Command, or Counsel, and when I see others Sin, Am I ready to *reprove*, and diligent to restrain them?

In the *relative Dutys* of Subject, Parent, Child, Husband, Wife, Master or Servant, Do I do to others, as I would have them do to me, if I was in their place, and they in mine? Or do not I make their neglect of Duty towards me, an Excuse for the Neglect of mine towards them?

Am I *humble and lowly*, not esteeming my Self above others for Wealth, or Learning, or Beauty, or any other Endowment? Do I shew no Vanity in my Apparel, Or is it not too costly & above my Rank? Do I ascribe all my spiritual Attainments to the divine Assistance, and hope for their Acceptance onely through Christ Jesus?

Am I *meek*, and not easily provoked, or if I am by Nature passionate, do I watch and pray daily against it.

Am I *temperate* in the use of Meat & Drink, and do I never take such Quantities of either, as prejudice my Health, waste my Substance, or disturb my Reason?

Do I never allow my Self in *Uncleanness*, impure Thoughts, or filthy Discourse?

Am I *patient* under Afflictions, and thankfull to God for his Chastisement? Am I *contented* in my Station, and use the good Things I have with Cheerfullness & Thankfullness? Do I covet none of my Neighbour's Goods, nor desire more than God has thought fit to give me? Do not I envy his greater Prosperity, and have secret Uneasiness, when he is commended and advanced above me?

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Am I *diligent* in my Station, and faithfully discharge the Dutys of it? Do not I spend my Time in Idleness, nor too much of it in Sleep? Do I use no unlawfull Recreations, nor spend too much Time in those that are lawfull?

Do I never indulge any *uncharitable Intentions*, *lustfull Designs*, or *aspiring Thoughts* in my Soul? Are there no Thoughts indulg'd there, which I should be asham'd to discover and publish to the World?

Let the Violations of Duty, which shall be discovered under any of these Heads be noted down, that they may be particularly mentioned, and bewailed in your Confessions.

C H A P. V.



The Approaches to this Sacrament to be frequent.

AFTER we have come to the *Holy Table*, it is necessary to know, that we must frequently renew our Approaches to it; for this too may be clearly deduced from the *Holy Scriptures*, and therefore must not be omitted in a Scripture-Account of this Ordinance.

Those Words of St. Paul. *As often as ye eat this Bread, and drink this Cup*, do clearly implicate that this religious Eating and Drinking are often to be repeated; and that this *Sacrament* is not, like the other of *Baptism*, only once to be used in our whole lives. The first Converts to Christianity, as often as they met together to be instructed by the Apostles, and join in Prayer with them, did solemnize this Ordinance,

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Ordinance, and break bread to commemorate their Saviour by it; For the Text tells us, *they continued stedfast in the Apostles Doctrine, and Fellowship, and in breaking of Bread, and in Prayer. Acts 2. 42.* By continuing in this, as in hearing and Prayer, they declar'd this as well as the other to be a *Duty, and Means of Grace*, and of constant use in the Church of Christ.

Another Text says, *that at Trots upon the first Day of the Week, the Disciples came together to break Bread, Acts 20. 7.* Where the particular mention of the Lord's Day, and the assembling on purpose to *break Bread*, make it evident that it was not a common Meal, but the celebration of this *Ordinance* that is here spoken of. And when the Words intimate, that these Assemblies were common on this Day, and that it was customary to break bread in 'em; This declares their *frequency* in the Duty, and shews the Example of the best, and best instructed Christians recommending it.

The *End* of the Institution of this Sacrament shews the Necessity of *frequently* partaking of it; For since it was appointed in remembrance of Christ's Death, and by the Sufferings there before our Eyes to make us hate and forsake the Sins that caused 'em; the *oftner* we partake of it, the more confirmed must the hatred of our Sins needs be, and the stronger our Resolutions to forsake them.

The *benefits* of this Ordinance do likewise persuade to the *frequent* use of it. For since the Infirmitys of our Nature leave great defects in our best performances, and frequently betray us into Sin and folly; And this Ordinance is appointed to
impart

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impart Assistance and strength against them; Who will not think it his Interest *frequently* to approach it, and humbly seek the Assistance there? When the load of our Sins is laid down here, who will not desire to quit the burthen?

This *frequency* in the Duty added to the other particulars, takes in all the necessary knowlege of the Lord's Supper, and is the whole *Scripture-Account* of the Nature of it.

C H A P. IV.



Excuses for absenting considered.

TH E necessity of partaking of this Ordinance, I think, has plainly appeared, and therefore I will now say something of the *Neglect* of it, and touch upon some of the Excuses for absenting from it; for this may be said to come within a *Scripture-Account* of this Ordinance, since one great Excuse for neglecting it is founded upon a *Scripture-threat*.

Let the negligent ask themselves why they do not obey this Command of Christ, and what Answer they will give to their Saviour at the great Day of Judgment, when he demands a Reason of this Negligence from them. He, it plainly appears from his Word, appointed this to be a *general* Ordinance, and to be frequented by *all Believers*; And though he knew very well, that his Disciples would be in very different Circumstances, and some have a great deal of *Learning*, and others a great want of it; Some
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have a great deal of *Leisure*, and others little or none; Yet he makes no *Exemption* for these Differences, but commands it in general Terms, and thereby obliges high and low, rich and poor, learned and unlearned to come to it.

If the want of Learning, or want of *Leisure*, or unavoidable Unworthiness, or any necessary Appendage of our Condition, would have made it proper in those particular Circumstances to abstain from it; He who gave the Ordinance, would doubtles have told us of these *Hindrances* to it; But as there is not the least mention of any in Holy Writ, we may be sure there is nothing in our natural Condition, be it what it will, which will excuse the *Neglect* of this Ordinance. And when ever we are unfit to come, the unfitness must be brought upon us by our own faulty Conduct, and may be removed by our Care and Diligence.

Thus we ought not to come in *Ignorance* of the Sacrament, but then we ought to get the necessary knowlege of it. And as that may be had without Learning, and without being able to read at all, the want of Learning can never be such a *Hindrance*, as will be accepted as an Excuse from us.

The most unlearned may in a short Time have all that the *Scripture* has delivered in it, read over and over to 'em; And when they have weighed & considered that, and got explained to 'em what they do not understand, they know all that they need to know about it.

Want of *Leisure* will not excuse from obeying this Command; Indeed there is never such a want of it, as hinders the Obedience: for the necessary know-
lege

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ledge may be got in a few Hours, and when that is got, the Preparation & Business may be carrying on together. Hand labour is commonly the Employment of Men of the least Leisure, and a Man may be calling to mind his Actions, and resolving against what is amiss in them putting up short Prayers for Pardon and Grace to amend; exercising Acts of Faith, Thanksgiving, and Love, without any Hindrance to his hand Labour, or lessening his Worldly provision by it. And when Business is thus sanctify'd, the Business it self becomes a Preparation; and this honest Labourer, though he has not much time for reading and stated Prayer, may come as worthily to the *Table*, as those who have spent the whole Week in Devotion.

They who have *Leisure* ought to employ it in trimming up their Lamps, and to make their lights burning, when they come to meet the *Bridegroom*; And they who want Leisure, but do all they can under it, will be admitted as well as they, and sit down at the *Supper of the Lamb* with them.

The fears of *Unworthiness* will not excuse the Absence from this Sacrament; because if they are groundless they should be put away, and if they are not, the grounds of them must be removed, and we must then come. The *Damnation* annex'd to *Unworthiness* by *St. Paul* has, I believe, deterred a great many, lest they should incur the Sentence of eternal Death; but whoever looks deliberately into the Context will find, that this is not the meaning of *Damnation* there. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body. for this cause many are Weak and*

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and Sickly amongst you, and many Sleep. For if we would judge our selves, we should not be judged; But when we are judged, we are chastened of the Lord, that we should not be condemned with the World. I Cor. II. 30. 31. 32.

The *Damnation, or Judgment*, which the Original Word signifies, is in the next Verse explained by Weakness, and Sickness, and natural Death; And we are told that these were chastisements of God to prevent their eternal Death, and not bring it upon 'em; for they were chastened of the Lord that they should not be condemned with the World, or not finally perish with the Men of the World, who persist in their Sins, and will not be drawn from 'em.

And he that considers the Irreverence of the *Corinthians* who came drunken to the Holy Mysteries, *V. 21st*, will not wonder that in an Age of Miracles, when Criminals were struck Dead, these Judgments were inflicted for such Unworthiness. But in this Age, when neither such Irreverence is seen, nor such miraculous Punishments inflicted, to abstain from the *Sacrament*, and plead the fears that are raised by this Passage for it, is so perfectly Groundless, and without shadow of Reason, that it can never excuse the Neglect of it. It would be just as reasonable to abstain from devoting any Thing to God's Service, least you should incur the Punishment of *Ananias and Sapphira* by it.

But still it must be owned that there is danger in coming unworthily, and that to bring any great Sins, and the Love of 'em along with us, is to incur the Danger. For to bring the Love of Sin to the remembrance of the Death of Christ, which was undergone

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undergone on purpose to put away Sin ; is to *crucify the Son of God afresh*, and lay the odious Thing which caused all his Torment before his Eyes. A Murtherer of a King's only Son, who had been pardoned the Crime, and afterwards intrudes into the Royal Prefence, and avows the Murther before him, does but faintly represent the Guilt of an *impenitent Communicant*. His avowing his Sins, and resolving to live in 'em, when he has his *Redeemer's* blood before his Eyes, is such a despight of the *Redemption* & Indignity to the Son of God, as comes up to the treachery of *Judas*, and injustice of *Pilate*, and makes the pretended Service the highest provocation.

But then this *Unworthiness* makes our Condition dangerous, whether we come to the Sacrament or no ; for whilst we live in known Sin, we are not fit to read or pray, or perform any Act of Religion. The Scripture tells us, *Our Prayers are an abomination* ; So that whether we come to the *Holy Table*, or no. We must throw off this *Unworthiness*, unless we resolve to throw away our Souls, and perish for ever. And this *Unworthiness* laid aside, the danger vanishes with it ; For when the Love of Sin is once put away, and holy purposes formed and persisted in against it ; The ground of all fears is removed, and the fears themselves removed with it.

This then is the Case. There is a positive *Command* of Christ, which obliges all his Disciples to come to this *Sacrament*, and no Disciple who knows the *Command* can disobey it, without incurring Sin & Guilt by it. There is no *Hindrance* to it, which may not be remov'd ; So that all the Danger of coming unworthily may be avoided ; but if we come not at all, there is unavoidable Danger, and great Guilt lies upon us. A

*The Necessary Knowledge**A MEDITATION upon the Sufferings of Christ.*

O Blessed Jesu! who being in the form of God, and equal with God, did take upon thee the form of a Servant, and became a despised Man; reputed an Impostor in thy Life, and a Traytor at thy Death; Thou Man of Sorrow, and acquainted with Grief! Who can declare thy Trouble? To come from Heaven with the offers of Pardon, and tender of Salvation, and be prosecuted with Rage and Malice for it; To come to destroy the power of the Devil, and be called a Devil thy Self, and Prince of the infernal Regions; how must it afflict thy righteous Soul, and the Wickedness of the Reproachers, more than the Reproach be grievous to thee?

After striving with an ungratefull World, and innumerable Affronts in the Course of thy Ministry; Thou hadst the Treachery of thy own Disciples, to give weight to thy Grief, and increase the load of it. Thy Companion and familiar Friend, he who took sweet Counsel together with thee, and walked in the House of God, as his and thy Servant, did conspire against thee, and complot thy Death for filthy lucre's Sake. How must it grieve thee to see him, who did eat of thy Bread, thus lifting up his Heel against thee?

But not onely the Son of perdition went from thee, but the Disciple of thy Love, and he who laid in thy Bosom, even he forsook thee; left his Cloaths, rather than not leave thee, and fled from thee naked.

Thou hadst, O Jesu! one resolute Disciple, who dared to draw his Sword in thy Cause, and solemnly

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ly protested he would die for thee; But alas! the Resolution shrunk, when Danger and Death appeared before him: This seemingly falsest Friend, becomes the worst Defter, denies deliberately, thrice denies that he knew thee; ratifies the denial by *Oaths and Curses*, to gain the fuller belief, that he belonged not to thee.

The great *Pillar* of thy Church thus Shrinking and Starting from thee, how must it affect thee? Thou wast *dumb still*, as a *Sheep before her Shearers*; But thou couldst not hear this from *Peter*, without *looking upon him*, and expressing thy Concern by it. So flagrant a *Denial*, and so many aggravating Circumstances, must imbitter the Cup, which was to be drunk by thee.

Thus, *O Jesu!* given up to thy Enemys, and forsaken of thy Friends, the injurys of *Rage & Malice* multiply upon thee: A barbarous Guard of *Soldiers* keep thee, hale thee from Place to Place, and treat thee in all like the vilest Criminal. They *Spit upon thee* to express their Contempt, and *strike thee with the palms of their Hands* to shew their Insolence. They clothe thee with a *Mock-robe of Royalty*, and then tauntingly Address thee, as in the Seat of *Majesty*; And to compleat their Scorn, and thy Infamy, they *Crown thee with Thorns*, to make thee a laughing Stock to the People. Admirable was the *Patience*, that bore up under these Injurys! but there are yet greater than these to be born by it.

When thy Innocence would allow no just Accusation, *false Accusers* are sought for to impeach thee; but after all the Accusers that could be got, thy Judge acquits thee, *I find no Cause of Death in him,*

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I will therefore chastise him, and release him. But more implacable than the Judge, the Prosecutors still cry for Vengeance, and extort it at last by this Suggestion, *If thou let this Man go, thou art not Caesar's Friend.* The fears of an Accusation to Caesar draw from him the unjust Judgment; And against the warning of a Dream, and the Conviction of his own Mind, he delivers up thee, *O blessed Jesu!* to be crucified.

All the aggrieving Circumstances, which could attend a Tryal met together. An insolent Treatment preceded it; Malicious Prosecutors, and false Witnesses carry'd it on; And an unjust Judgment, declared so by the Judge himself, concluded it. And as in thy human Nature, thou hadst a feeling of all our Infirmitys, thou couldst not but be afflicted with these grievous Injurys.

The Injurys ceased not here, but followed thee to thy Cross, and painfull Execution, where infamous Company, and deriding Calls to *save thy Self*; And especially the Nails struck thro' the tenderest Parts, gave thee exquisite Misery, and greater than I can express to thee.

But heavier, much heavier than all outward Sufferings, was the weight of Sin, which sat upon thy Soul; the Sins of Mankind in their Guilt and Punishment, tho' the Guilt was infinite, all lying upon thee. The Agonys of this were inconceivable; A Sweat of Blood, a Thing which the World had never seen, declared to the World, there never were any like 'em. There never were any, except what thou felt thy Self in the Conclusion of thy Passion; when thou criedst out in the bitterness of thy Soul,
My

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My God, My God, why hast thou forsaken me? Thy Anguish now appears in its full height, and divine Comforts withdrawn, leave thee in the depth of thy Misery. But *human Nature* could not now hold out, Thou expires and dies.

O my Soul! Did thy Saviour suffer all this? His *Word* declares it, and thou art from thence assur'd of it. *O wondrous Dispensation!* Why would he, who might have had more than twelve Legions of Angels; Or by his own Power could have struck his Enemys Dead, as easily as frown upon them, submit to this Injustice and Tyranny of Men, and become obedient to Death, even the Death of the Cross? The same *Word* assures us that this was for us Men, and for our Salvation; *That he was wounded for our Transgressions, and bruised for our Iniquitys, and gave himself a ransom for all.*

What, *My Soul*, did he suffer all this for thy Sins, in Conjunction with the Sins of thy Fellow-Creatures? Then thy Sins were some of the Murtherers of the Lord of Life; joined in that unjust call *Crucifie him, Crucifie him*, and fix'd his Condemnation, when *Pilate* was determin'd to let him go. And since thou wast a *Prosecutor* of thy Saviour, and some Cause of his Sufferings; how should every part of his Sufferings affect thee? How shouldst thou shrink at the *Desertion* of his Disciples, when thou raised their fears, and forced them from him? How shouldst thou grieve at the *Prosecution* of his Enemys, when thou whet their Malice, and sharpen'd their Injurys? What Pain should the *Thorns, and Nails* give thee, when thou put to thy Hand, and fasten'd them in the *sacred Body*?

But

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But above all, *My Soul*, consider how thou shouldst treat those *Sins*, which involved thee in this Cruelty to thy Saviour. If thou allow 'em to live and lodge with thee, thou avowest the *Murther*; Nay this is greater Guilt, and bolder Wickedness, than the *Crucifiers* themselves incur'd in it; for they did it through *Ignorance*, and knew not that it was the *Lord of Life*, whom they crucify'd and slew. Thou knowest it was he that died, and yet persistest in the *Sins*, which brought the Death upon him. This is what the Apostle calls *Crucifying the Son of God afresh*, and with so much greater Guilt than his very *Crucifiers*, as thou knowest him to be the *Son of God*, and *Saviour of the World*.

O humble thy Self then, *My Soul*, under the Guilt of thy *Sins*; and prostrate thy Self before thy *Mercifull Redeemer*. In bitter Anguish acknowledge thy Unworthiness, and in Indignation at thy *Sins*, call 'em all up, and set 'em before thee: Call them up, that thou mayest do Justice upon them, and slay them before him, that was slain by them. But if after all the Torment they gave thy Saviour, thou dost still love them; and after the *Sacrifice of himself* to put 'em away from thee, thou dost still indulge them; There remains nothing but a certain *fearfull looking for of Judgment*, and fiery Indignation to devour thee.

A Meditation upon the Love of the Redemption, and the Benefits of it given in this Sacrament.

O Blessed *Jesu*! When I reflect upon thy exalted Nature and our great Infirmitys, that thou shone

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shone forth in the *Glory of thy Father*, and hadst *Ministring Spirits* to do thee Service; And we frail and feeble, further removed from thy *Perfections* than thy *Throne*, were much less able, and less fit to serve thee; My Soul fills with wonder, and breaks forth with the *Psalmist*, *What is Man, that thou hast been mindfull of him, and the Son of Man, that thou hast visited him?* When I consider that thou madest him a little lower than the *Angels*, and gavest him power to fulfill thy *Commandment*, and hearken unto the *Voice of thy Word*, And he degraded himself, and threw away the Power, and even desire to serve thee; It is still more astonishing, that thou shouldst yet look down upon him, and seek to recover his fallen Nature. But when I look upon thee, the *Eternal Son of God*, becoming Man thy Self to effect this Recovery; Subjecting thy Self to all the Wants and Weakness of our Nature, and bearing greater Injurys and Pains than either before or since were felt in it; My Soul not able to rise to this height of Love, falls down before thee in the humblest Adoration.

Man standing a *Rebel* against thee, and thou coming down from *Heaven* to reclaim him! Thy Power able to *punish* him, and yet the *Punishment* withheld from him! Thou thy Self the *offended Person*, and bearing thy Self what should have been born by the *Offender*! This Love exceeds all Thought, and in the *Length, and Breadth, and Depth, and Height* of it is quite unfathomable.

O My Soul! How may thy Thoughts expatiate here, and see all the Acts of human Generosity & Friendship, infinitely outdone by this one Act of Love!

How,

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How should the kindness engross thy Thoughts, raise thy Admiration, and fill thee with Love, Joy, and Praise?

Lest the Interests and Pleasures of the World should drive this *Love* from the Thoughts, and hide it from us, Our Mercifull Saviour instituted a *Memorial* of it for all Ages; That he might fix it by this upon the Minds of Believers, and call 'em to a deliberate Reflection on it. For when *the Time of his Departure was at Hand*, he ordained holy Mysteries as pledges of his Love; and for its continual Remembrance to our great and endless Comfort: And by a fresh Instance of *free Mercy*, makes these holy Mysteries the Spiritual Food of his *Body and Blood*, and the means of conveying the benefits of his Death to us.

What! Do Bread & Wine become the *Body and Blood* of Christ to us? Does our Eating and Drinking 'em entitle us to the Pardon of Sins, the Assistance of the Spirit, and an Exaltation in Glory? Stand amaz'd, *my Soul*, at the wondrous *Gifts*; the Union of Heaven and Earth, the Life & Happiness of Heaven brought down to thee.

O my God! If thou who turnest the Hearts of Men as thou pleasest, shouldst dispose the People of the Land, or even the Inhabitants of the whole *Earth*, to come from the remotest Corners, to do *Homage* to me a mean private Person; to make me a Tender of their Riches and Honours, Persons & Services; All this would fall infinitely short of what is now offered me in this Sacrament. All the *Crowns* upon Earth laid at my Feet, would be nothing to the *Crown of Glory* that is here tendered to me. Who am I, that I should be thus highly honoured?

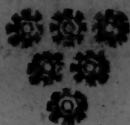
Great

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Great is the Privilege of this *Institution*, when the whole World cannot give any Thing comparable to it. For what is the *Friendship* of the World, when it is set against the Favour and Love of God? What are *sensual Delights* to the chearing Sense of God's Pardon? What are the largest *Possessions* here, compared with the *Inheritance of the Saints in light*? A drop of Water bears greater proportion to a satisfying Draught; A draught of Water comes nearer to the Quantity of the great Ocean.

And do then, *My Soul!* These poor Possessions, these low Delights detain thee from the *Table*, when thy Lord comes to meet thee there? Or dost thou come to meet him, and bring a Superior Love for these along with thee? Sure the *Earth* cannot keep thee from the Ordinance, when thy Saviour there brings *Heaven* to thee: Sure thou canst have no room for the *World*, when the Lord himself comes to dwell with thee. When thou givest thy *All*, it is but a scanty Offering; but thy *All* must be due, when such astonishing Blessings are given to thee. When Soul & Body are redeemed from Hell, and raised to Glory which cannot be conceived; *Gratitude* must give 'em both up with all their Powers, and chearfully devote 'em to the Service of the *Redemer*.

Yes, *My dearest Saviour*, I give up Soul and Body to thee; I love thee, I desire to love thee with all my Soul. O fill me with thy *Love*, and make me thine for ever.



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PRAYERS to be used in the Preparation for the Sacrament.

O God, who art of purer Eyes than to behold Iniquity, and wouldst not remit Sin without the Sacrifice of thy Son; How shall I a polluted Wretch, and committing the Sin, which he dy'd for, appear before thee? If thou hadst not bid me draw nigh to thee in Prayer, I should not dare to approach thee; I come trembling, tho' I come in Obedience to thee: For my Sins are more in Number than the hairs of my Head, incurr'd every Day of my Life, and almost in every part of my Duty; by Omission, and Commission; by Thought, Word, and Deed; against clear knowlege, full purpose, and great Assistance. * I am covered with

* Here let all the Sins and Aggravations, which you have discovered by Examination be particularly confessed.

Confusion at the Sight of 'em, and want a fountain of Tears to wash 'em away. But, O there are no Tears, there is nothing but thy Blood, Oblest Jesu! that can wash me clean. To this purifying Fountain I now hasten, in deep Sense of my Unworthiness, and with a broken and contrite Heart before thee; Where it is not yet broken, do thou break it, and imprint in it the Contrition thou despisest not.

In the midst of this Sorrow in my Heart, thy Word, O Lord, refreshes my Soul; for that declaring thy Blood to be shed for the Remission of Sins, and the Blood given in this Sacrament; th's gives me comfortable Hopes of Pardon, and that I shall here receive it.

O Mercifull Redeemer! I beg of thee with all the Powers of my Soul, that thou wouldst apply the
Merits

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Merits of thy Death to me. Absolve me, *Thou great Judge of Mankind*, from all my Offences. *Hide thy Face from my Sins, and blot out all mine Iniquities.* Let these sacred Elements; which represent thy *Body and Blood*, convey all the Benefits of thy Death to me; Seal my *Pardon*, Strengthen my *Faith*, and quicken my *Obedience*; that defended with thy Heavenly Grace, I may continue thine for ever, and daily improve in Goodness more & more, untill I come unto thy everlasting Kingdom. *Amen.*

O BLESSED JESU who passing by Angels, didst take upon thee the seed of Abraham, and live & die in our Nature; I cannot worthily magnify thy Goodness herein; This Love is too wonderfull for me, I cannot attaine unto it.

I was devoted to Misery; And a Region of Horrour, and Devils for Companions there, were to be my Port on. I am redeemed from the Misery; And the blisfull Vision of thy Glory, and the delightful Company of Saints and Angels, are now thro' thy Mercy my sure Inheritance. I praise thee, *O my Saviour*, I bless thee, I worship thee, I glorifie thee, I give Thanks to thee for thy great Glory, *O thou onely begotten of the Father.*

I have no Return to make thee, but all that I have, I give unto thee; My Soul and Body, and all the Powers of both I devote to thy Service; I devote 'em, but, alas! I can do nothing unless thou assist me. *O let thy Holy Spirit* quicken my Desire to serve thee, give me Ability for thy Service, and keep me steady in it unto my Life's End, Replenish my Soul with all Christian Graces; A Faith
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which makes futuritys present ; A Zeal which refuses no Trouble for thy Sake, A Love of thee, which acts with all the Heart, Mind, Soul and Strength.

Unite me, O blessed Saviour, to thy Self, and let me live in thee ; Let me joy & rejoice in thee here, and with my Nature perfected abide in thy immediate presence in Heaven. Grant this, O merciful Saviour, for thy own Merits Sake. Amen. Amen.

Devotions to be used at the Time of receiving.

In the Approaches to the Holy Table say,

I AM unworthy, O my Saviour, My Sins make me unworthy to come unto thee ; But thou hast Commanded me to come, and I would Obey thee ; I come therefore to Remember thy bitter Sufferings, the Sweat of Blood, and desertion of thy God ; greater Anguish than was ever felt in our Nature. I remember this, and acknowledge my Sins along with others to have been the Cause of it. O wretch that I am, that I should indulge these Sins, these Murderers of thee my Saviour ! I hate the sight of 'em, I hate 'em for the Pain they gave thee, and now put 'em all away from me. O do thou Nail 'em to thy Cross, as thou didst the hand Writing of Ordinances against me. Let 'em all die here, and never again revive in me. Cleanse me from all their Impurities ; Supply my want of Preparation, and hallow my Soul to receive thee. Lord speak the Word, and thy Servant shall be healed. This

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This may be repeated, and if there is more time before receiving, the Meditation upon the Sufferings of Christ may be read over, Or the 26th and 27th Chapters of St. Matthew.

Before receiving the Bread say.

WHENCE is this that my Lord comes unto me? And who am I that Salvation should this Day come to my House Thou art infinitely merciful, O my Saviour, in overlooking my Unworthiness, and designing to come to me. O come, Lord Jesus, come quickly.

After receiving say.

IT is done as thou hast said; The Bread was broken, and I have received it. The Bread thou sayest is thy Body, I believe it for thy Word is Truth. I thank thee, O my Redeemer, from the bottom of my Heart for imparting this Food of Heaven to me. I rejoyce in thy Goodness, I extoll and praise thee for it.

Before receiving the Cup say.

O Mercifull Saviour, who givest the Benefits of thy Death in this Sacrament, My heart thirsteth and panteth after them. Pardon, Grace, and Heaven have inflamed my Desires; O give me the Blessings, and perfect thy Love to me.

After the Cup say.

THOU art worthy, O Lord, to receive all Honour, and Glory, and Power? For thou hast redeemed me, O Lord, thou God of Truth: Thou forgivest all my Sins, and healest all my Infirmitys, Thou savest my life from Destruction, and crownest me with Mercy and loving Kindness. Praise then the Lord, O my Soul, and all that is within me praise his Holy Name. Praise the Lord, O my Soul, and forget not all his Benefits.

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I have Sworn, and am stedfastly purposed to keep thy righteous Judgments. O hold thou up my goings in thy Paths, that my foot steps slip not. Arise, O God, and let my Enemies be scattered; let all my Sins flee before me.

O LORD GOD ETERNAL, who fillest Heaven & Earth with thy Glory, and this *Temple* with thy Presence; I cannot express thy Goodness to me. I thank thee with my whole Soul for the *Spiritual Food* and Sustainance of this Sacrament, and for assuring me thereby, that I am the Number of thy Children, and Heirs of thy Kingdom. When thou hast given me *the Blood shed for the Remission of Sins*, I have nothing to fear from my Offences, unless I wickedly return to 'em; And thou great Controller of the Heart, do thou restrain me; fix the hatred of my Sins, and confirm my purposes against 'em. Enable me by thy Assistance daily to get ground of my *Frailties*, and never once to incur any great *Transgression*. Strengthen me with this *Heavenly Food* that I may henceforward lead a *Heavenly Life* in all holy Conversation and Godliness.

The Blessings which I have asked for my Self, I ask for my Companions at the Altar, that we may all have Remission of our Sins, and walk in *Holiness and Righteousness before thee all the Days of our Life*. And along with these I recommend all *Mankind* to thy Mercy, beseeching thee to visit the dark Corners of the Earth with the Light of thy Gospel, and to make all that enjoy it walk worthy of it. Improve the good, and reclaim the bad; give more Grace to those that use it, and convert those, who have yet refused it. Support the Weak, Comfort the

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the Afflicted, and sanctifie Health and Wealth to those that enjoy 'em. Thy *Wisdom* knows the Numberless wants of thy Creatures, and I beseech thy *Goodness* to dispence the Supplies of 'em.

These Blessings for my Self and others, I beg at thy mercifull Hands for the sake of *Jesus Christ our Saviour*; To whom with the Father and the Holy Ghost be ascribed all Honour, and Glory, Might, Majesty and Dominion now & for evermore. *Amen.*

If there be time before all have received, the Meditation upon the Love of Christ may be read over. Or some Psalms of praise the 96. 103. 113. 145th. and the like. You may be well employed in attending to the Minister, and joining heartily in the Prayer at the delivery of the Elements.

The Necessity of Care after the Sacrament and some Directions in it.

THE vow of Baptism is no ways enlarged by our coming to the Sacrament, nor do we oblige our selves to any new Duty by it; for it is not another Covenant that we enter into here, but the same Covenant renewed by us. The very same Renunciation of our Sins, Faith in God's Word, and Obedience to his Commands, which were promised at our Baptism are here again promised & stipulated by us. But then the Obligation is bound the *Stricter* upon us, tho' it is not enlarged to us; For this fresh Promise solemnly made to God, and the consent of the Covenant a fresh given by eating & drinking at his Table, make the *fresh Breaches* of the Covenant the more *inexcusable*, and aggravate the Impiety, and Guilt of 'em. *Amongst*

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Amongst *our selves* when a Promise is repeated Time after Time, and confirmed by Oaths to assure the performance, we look upon the Violation to be *inexcusable*, and the Violator to be abandon'd, and not to be trusted. And when we repeat our Promises to God, and confirm 'em by the solemnest Vows to him, the breach of them is plainly the greater *Provocation and Contempt* of him.

What heightens the Provocation and Contempt is, that the *Promise* of this Sacrament is made with all possible *Solemnity*, and under all the *Circumstances* which can engage a performance. For the *Dutys* undertaken by it, together with their *Difficultys* and *Dangers*, and Superior Reward, are known and weighed beforehand ; After *Conveniencys* and *Inconveniencys* considered they are deliberately *Chosen* ; The *Choice* of 'em is brought to the solemnest Ordinance of our Religion, and *declared* there under the nearest Union with God, and when we receive the greatest Assistance from him. And when we go back from these solemn Vows, and renounce the Dutys of 'em ; Despise the invoked Power of God, and trampling upon his Assistance, *return* to our Sins with the same eager Appetite ; We offer the most *deliberate Affront* to God, and must provoke him the more, the oftner we thus Wickedly revolt from him.

This Representation is designed to shew, that the Work and Care of a Communicant is not over, when he comes from the Holy Table ; And that when he leaves the Church, he must not leave his holy purposes there, and live and act as he did before. A *Watchfulness* over our Behaviour is as
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necessary *after* receiving as *before*; Onely that *extraordinary* Deligence, which is necessary to prepare the Soul, and raise the Love of God the higher, may afterwards be abated of, and settle into the *stated and ordinary* Services of Religion.

But in respect of *Sins* there should be even greater Care and Circumspection afterwards than before, because a *Voluntary Return* to 'em will *forfeit* the Pardon, and all the Blessings received in this Sacrament. And to loose what we had received, leaves us in the same Condition, as if we had received nothing; Nay when we are made whole, and willfully Sin again, the Scripture will tell us, *that the last State is worse than the first*. I would therefore assist the *uninstructed* Christian, and give him some *plain Directions* to keep him stedfast in his Obedience.

S E C T. I.

Of Recollection and Enquiry into our Vows every Morning and Evening.

THE first *Direction* is, that the Vows of Obedience be *recollected* every Morning, and *Inquiry* made every Evening into the performance of 'em.

This frequent *Recollection* seems dictated by the Revolution of Nature, or the constant *return* of *Day and Night* to us. For as every Day opens to us a fresh Scene of Action, when we enter upon Business afresh, and encounter fresh Temptations; It is reasonable to consider, how we are to behave for that Day, and how we may best avoid the Dangers, and improve the Advantages that occur
in

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in it. Nature enables us thus to *look before us*, and Guard and Arm our Selves, where dangers threaten us; And we appear to neglect this gift of God to us, when we *rush* into the Action of the Day, without reflecting what we may probably meet with in it.

As every Night brings Business to a Period, it is reasonable to *inquire*, how we have performed it, and whether immoderate Passions, bad Words, and bad Actions have not mingled with it. We have this Power of *looking back* upon our Behaviour, and Nature seems to have given these frequent Periods to the Action of it, that we may inquire the more fully what is *irregular* and wants amending in it.

If this *Recollection and Inquiry* are not dictated by the return of Day and Night to us, the *Practice* and Success of the Psalmist may recommend them; for he called his Ways to Remembrance, and by this turn'd his Feet to God's Testimonys. Or if this does not recommend 'em, the performance of our Vows however may perswade to 'em. For without this constant Regard to our Duty, and constant Inquiry into the discharge of it; we shall scarce be able to keep up to our purposes of Obedience, or distinctly enough discern the breaches of them.

S E C T. II.

Of daily Prayer to God.

W I T H all the Diligence we can use, we shall not be able to perform the Obedience that is *vowed* by us without the divine Assistance; And therefore

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therefore the *Second Direction* is to *pray* to God every *Morning and Evening*, that he would enable us to keep these holy purposes, and suffer neither Pleasures nor Troubles to divert us from 'em. And this constant Application, like the constant Inquiry, seems to be dictated by the same return of Day and Night to us.

In any one Day we may fall fatally (we shall fall every Day, if God does not support us,) and therefore to venture out into Action in any, before we have *prayed* for the help of God (which is the appointed Means of obtaining it) is to expose our Selves naked to the Rage of that *roaring Lion, who* *goeth about daily seeking whom he may devour.*

When the Day is ended, and the Action of it ceases, Darkness overspreading us, and we uncertain whether we shall see the Light again; It is reasonable to *bewail* the Sins which our Inquiry discovers in it; And it is our Interest to importune the Pardon of 'em, lest we should awake in Eternity, and their Guilt not deprecated be found upon us.

If these dictates of Nature and Reason do not sufficiently enforce Morning and Evening Prayer, Let the *Commands* of Scripture to *pray always, and to pray without Ceasing*, declare the Obligation. For when these Expressions literally taken, prescribe the Duty at all Times, they cannot *in the Reason of them* be answered without these daily returns to it.

A constant *Disposition to Prayer* is always understood to be required by these Expressions; But he that neglects to pray in those *remarkable Changes* of his State, from Light to Darkness, and from Darkness to Light again; From the Action of Life to the

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the Silence of Death, and from Inactivity to fresh Vigour again, cannot be supposed to have a Disposition to pray; because, if he had, these moving Monitors would not fail to make him actually do it.

Anna the Prophetess, by keeping the stated Hours of Prayer with a Religious Constancy, is said *not to have departed from the Temple but to have served God with Prayer Night and Day*. In some such manner the *Morning and Evening returns* of this Duty, together with the intervening Opportunities of it in publick, may answer the extensive Precepts of *praying always, and without Ceasing*; but when we fall below these, we seem to fall below the lowest meaning of them.

I remember I am speaking to Men of *little Leisure*, and all that I have insisted on may be done by 'em: for the Vows against Sin, if there is no Leisure before, may be recollected when Business is begun, and a Prayer put up for Ability to perform them. And if some Religious Reflections, and short Prayers for Grace were mingled with Business (as they are very consistent with it) this would make the Accounts of the Day much easier at Night, and sooner taken, as there would be fewer faults to be noted in 'em. And this Persons of little Leisure may be assured of, that *short Prayers* will be accepted from 'em, and if they are but devoutly put up every Morning and Evening, to beg Strength for their Duty, and Pardon for the failings in it, will be a continual Source of Strength and Pardon to them.

If this frequent Prayer appears from Reason & Scripture to be incumbent on us, it is it self a part of the Obedience which we vowed at the Sacrament, and without this Direction is required of us. I

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I should now recommend the *reading* some portion of *Scripture* every Day, as another proper Means of establishing us in Righteousness, but as I am applying to those who may want Leisure for this, I insist not upon it.

S E C T. III.

Of the Observance of the Lord's Day.

TH E *third Direction* is, to take care to the Religious Observance of the *Lord's Day*, and to spend it in the proper Exercises & Dutys of it.

This Obligation is plainly incumbent on us from the *Word of God*, and therefore along with other parts of our Duty was promised and *vowed* by us at the Holy Table. But an Obedience in this, besides discharging that part of our *Vow*, will have an Influence upon the other parts, and dispose & enable us the better to perform 'em.

He that spends his *Sunday* well, not only answers the Obligation of the Day, but lays in as it were a *Provision* for the whole Week; A store of Spiritual Food, which Supports the Soul in its return to the World, and preserves it against the Infection of it. This Day is as it were the *first Fruits* of our Time, and when it is offered to God Weekly, as the first fruits of the harvest were Yearly, it sanctifies the Use of the rest, and engages the divine Favour & Assistance in it. For giving up our selves to God's Service, and shutting out the World & its pursuits on this Day, God will go along with us for the other Six, and not suffer the World fatally to betray us.

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The *Employment* of the Day spiritualizing our Disposition, instructing us in the divine Law, and procuring the Aids of divine Grace for us, Cloaths us with proper Armour to engage the *Enemy* of Souls, and repell his Insults and Attacks upon us. The fight of Sin and its Punishment, which this Day lies before us, will weaken its Power, and strip it of its Allurements, when our Converse with the World again presents 'em. The Heavenly Bent & Temper of the Soul raised by the Reward that was set before it, will make the Enjoyments of the World the less ensnaring, and Spiritual Delights to have the quicker Relish. The Instruction of God's Law attended to and digested by us, will keep Justice and Charity, and the like great Dutys before our Eyes, and oppose the Authority of God to the Temptations of the Devil, when he would draw us from 'em. Thus *every Sunday* religiously kept, and a Religious frame of Mind gained in it, would be an excellent Means of *sanctifying the Week*, and making the whole Behaviour regularly & orderly in it.

But when we ascribe these Advantages to the Observance of the *Lord's Day*, It is plain, we insist upon more than a bare Rest from Labour; for this falls below the *Precept* which enjoyns it, as well as these Benefits. The Day must be kept *holy*, or employed in the holy Exercises of Prayer, and Praises, Religious Reading and Meditation. The *publick and private* Opportunities of serving God must be laid hold on, and in this recess from the Business of the World, the Business of the Soul be more closely attended. 5 JY 61

It is no less plain, that a careless *outside* Attendance

Of the Lord's Supper.

dance on these Dutys, *Acustomary Appearance* in the House of God, or Reading and Praying in private without *Attention*, will procure none of these Benefits, nor this Influence upon the Behaviour. There must be the same Diligence in the Service of this Day, as in the Work of any other; It is indeed a *Work* still (only changed from Worldly to Spiritual) and we must fix our Thoughts upon, and exert our Powers in it, if we would carry the *Influence* of it to the Week following. Our Prayers must be importunate, and our Praises hearty. We must seek for the knowledge of God's Law as for Silver, and search for it as for hid Treasure, be diligent to understand Righteousness, Judgment, and Equity, *yea every good path*. This hearty Service and Diligence in it on this *holy Day*, would leave a Heavenly Tincture upon the Soul, spiritualize the Desires, and make us fit to converse with God on any Day, and at any Opportunity that is offered in it.

O turn away then from doing your Pleasure on this holy Day and call the Sabbath a Delight, the holy of the Lord, honourable, and honour him in it, not doing your own Ways, nor finding your own Pleasure, nor speaking your own Words. Is. 58. 13.

S E C T. IV.

Of frequent Returns to this Sacrament.

THE last Direction I shall give is frequently to return to this Sacrament; which being required of us by the Word of God, is necessary upon its own Account as well as a help to perform the Vows that are made at it. The

The Necessary Knowledge

The Love and Heavenly Affection, which are gained in this Ordinance, will cool again by conversing with the World, and be lost in Time, unless they are frequently renewed at this Holy Table. Some stated Retirements from the World, in which the Violations of former good purposes may be considered, and these purposes renewed with greater Steadiness, and brought to this Sacrament to be Strengthened there; These things are necessary to keep up a Religious frame of Mind, to wash of the Steins of our Converse with the World, and to make our good purposes perfect by an actual Obedience.

They who by their former Approaches to this Table have found their Lusts Weaker, and their Souls more devout and Heavenly, are encouraged by their Experience to repeat this Spiritual Medicine; That they may confirm their Soul's Health, and increase their Spiritual Strength by it. And they who still find themselves dull and heavy in their Devotions, and void of that fervour they desire to find in 'em, should neither conclude from this, that their former Approaches were unworthy, nor that they are unfit to renew 'em. For the Attention and Vigour of the Mind in Prayer, depend very much upon the State of the Body, and present Circumstances; And when there is an honest Endeavour to fix the Thoughts, and raise the Affections; The Dulness and Distraction, which after this are unavoidable, should by no means hinder their return to the Sacrament, because they will not hinder their Acceptance at it.

If from the Power of Habit, or Surprize, and violent Temptation, we relapse into some great Sin after the partaking of these Holy Mysteries; Yet even this should not keep us from 'em ever after. The Sin, with its aggravating breach of former Vows must be more bitterly bewailed, and more firmly resolved against; We must bring our selves to hate it, and rouse all the Powers of our Soul to watch against it, and then bring this proper Disposition to the Sacrament; Where the Sin abandoned will have its Pardon, and we being resolute against it, shall by repeated Approaches find Strength to subdue it.

These frequent Returns to the Sacrament, as they put us upon frequent Inquiries into our Life, and excite our Resolution, Care and Vigilance, and especially as they procure plentiful Supplies of Grace, and Spiritual Assistance, are an effectual Means of keeping us Steadfast, unmovable, and always abounding in the Work of the Lord.

These few Directions well observed and practised, would keep up the holy frame and Temper which we get in the Sacrament; and through God's Assistance, we should be able to perform the Vows and Resolutions made at it.

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